

In Praise of Avalokiteshvara



*The Bodhisattva Observer of the
Worlds' Sounds
(Avalokiteshvara), Foremost in
Compassion*

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I come to you torn,
as She found me,
and not dressed up

To have known a redeemer-
I'll go on trying to say Her name,
and take the measure of that gift
I have to

Some few, with devotion,
wil understand

From the Book of Mercy, by Leonard Cohen

In the eyes of men he falls, and in his own eyes too. He falls from his high place, he trips on his achievement. He falls to you, he falls to know you. It is sad, they say. See his disgrace, say the ones at his heel. But he falls radiantly toward the light to which he falls. They cannot see who lifts him as he falls, or how his falling changes, and he himself bewildered till his heart cries out to bless the one who holds him in his falling. And in his fall he hears his heart cry out, his heart explains why he is falling, why he had to fall, and he gives over to the fall. Blessed are you, clasp of the falling. He falls into the sky, he falls into the light, none can hurt him as he falls. Blessed are you, shield of the falling. Wrapped in his fall, concealed within his fall, he finds the place, he is gathered in. While his hair streams back and his clothes tear in the wind, he is held up, comforted, he enters into the place of his fall. Blessed are you, embrace of the falling, foundation of the light, master of the human accident.

Always there

No matter how far I travel
through the six realms and the bardo,
Avalokiteshvara has always been there for me

As comfort, and inspiration to keep on,
re-awakening me from my thousand year sleep

In all memory hidden, of difficult passages,
and vividly present too in times of success

The great gate swings open again
to knowing all our family,
at once filling and beyond place and time,
and form and activity,
language and culture

This familiar sense,
warm hearted, illuminating,
ever present,
fulfilling all our noble purposes here on earth,
and onwards

Namo Kuan-am Bosatsu!
Namo 'Lokeshvaraya!
Homage to Chenrezig, the Noble Lord of Compassion!

Inspiring faith, you bring peace now
You give us wisdom and strength for all our work today,
and all our days!

Avalokiteshvara

A being of great spiritual joy
having within herself vast stores of goodness and health,
nutritious, life sustaining, great love

She knows her own nature, in truth, is kindness
rich in the life that is healthy and beautiful
happiness, calm and deep
peaceful fulfillment, complete within
her serene nature is creative

I am She

I am She from whom the tides have risen
the creative hand that touches
and brings shape to these features
self-born and mother of all
I am called protectress of my own children
in coming forth as the spirit
awakened in the heart of man

the gentle green of grasses
soft on rounded hills
misted by the clear pond
in the silence of morning musty evergreen
bird above with silvered wings
the stillness,
a presence behind the work and the labor of birth

I have created my lover, man devoted
and through my strength, my life blood
my names are known, taking form in his life
We are joined in dark quiet rivers
passionate love
I brush against his cheek a soft face
close enough to be an inspiration
strong enough to be heard

Guardian

In this life and the next
I will watch over you
care for you and protect you
At birth, at each initiation
at every danger
and in times of deepest despair
I will be there

At every significant joining
and with all that you care for
I will be there to offer this my strength
and this my love

In giving birth, and in struggle
in loss and in grieving times
when we can feel so alone
I will be with you,
I will make my presence felt,
you will know love,
the embrace of beneficence

And at your time of transition,
when all is uncertain
I will be there to guide you
To watch and to lend my encouragement

Through all the cycles
passages of appearing and disappearing from this world
I will comfort
and add my life to your life

These worlds awaiting before us
there are whole worlds, also,
within a touch

Let us go on together
Our faith making clear
all the ways of our love

An Unmatched Joy

I was the man walking out of the desert; I was the one covered with sores; I was blind, I knew hunger, cold, loneliness, and confusion...

and now the only joy greater than the release from suffering is to offer to another that same freedom.

I knew the pit...

This I remember, and now, I've tasted joys, watched the flowering of young hands, felt the fresh dew on my face in the morning, and known the taste of something made just for me, and how good it is!

I've known the joys of family, of music, of light woven through the years; I've seen generosity, heard inspiring ideas – all these I know and cherish...

but what lifts itself up to me now, as the greatest happiness, is that of giving to anyone in need

because *I remember,*

and then, all the delightful breezes, all the wonder goes out to meet the ones I can love today

because I know what it is to need, and somehow, even more than my own release, to shelter and to soothe you, friend, this has the most meaning to me.

It is an unmatched joy, to share with you, as you so wish it to be.

More than my own freedom, as great as that is, somehow, to give broadly, abundantly, the best I have to offer, there's nothing else in the world quite like this.

There is grace. There is something divine moving throughout this world, and this is it.

One night, lonely and afflicted,
I prayed to you, Karmapa:

'It's said that you are Avalokiteshvara,
and when I look at your heart I know this is true

I have long known Avalokita
as the one who has always been there for me,
appearing in the most difficult times

And so I turn to you, and I call out -

I pray you will give me refuge!

Look upon me with your compassion!

I am on the outside now, and I am calling to you!

Hear me!...

{Like that, I opened my heart, and I cried out, again and again}

And a Great Love welcomed me,
and gave me Safety and Peace...

From 'Invoking the Bodhisattvas' Names'

We invoke your name, Avalokiteshvara.

We aspire to learn your way of listening in order to help relieve the suffering in the world.

You know how to listen in order to understand.

We invoke your name in order to practice listening with all our attention and openheartedness.

We will sit and listen without any prejudice.

We will sit and listen without judging or reacting.

We will sit and listen in order to understand.

We will sit and listen so attentively that we will be able to hear what the other person is saying,
and also what is being left unsaid.

We know that just by listening deeply
we already alleviate a great deal of pain and suffering in the other person.

A Prayer to Avalokitesvara Bodhisattva
By Venerable Master Hsing Yun

Oh great, compassionate Avalokitesvara Bodhisattva!
Please relieve the distressed and suffering.
Please listen compassionately
To your disciple confess and repent:

Since I have come to know human affairs,
I always feel that life is not peaceful;
I often feel that circumstances are not agreeable.

Towards relatives and good friends,
I am not considerate or helpful enough;
Towards society and the masses,
I lack skillful means to bring harmony to all people.

Oh great compassionate Avalokitesvara Bodhisattva!
Whenever I look up at your compassionate image,
My mind indeed feels pure and at ease;
Whenever I chant your name,
My spirit indeed feels comfortable,
and I myself feel free from worldly worries.

Facing you, who are dignified and immaculate,
I feel so ashamed!

In comparison to your sprinkling sweet dew all over

To universally benefit humans and devas:

You are like an ocean, I am like well water;
 You are like the sun and the moon, I am like a firefly;
 You are like mountains, I am like a mole hill;
 You are like a lion king, I am like a small mouse.

Oh great, compassionate Avalokitesvara Bodhisattva!
 Over many kalpas, you have worked diligently in defiance of hardships,
 And still want to return to the world to liberate all sentient beings.
 You have done what is difficult for people to do
 And still want to follow the world's cries to relieve its suffering.

Who am I?

Why can I not do the same?

Oh great, compassionate Avalokitesvara Bodhisattva!
 I pray to you to guide me with your universal vows,
 I pray to you to enlighten me with your compassionate vows.

May I have your fearless penetration
 Of the nature of all things through wisdom:

If I face people of vices they will be transformed;

If I face villains their anger will be cooled;

If I face evil, the evil mind will be brought under control;

If I face the ignorant, they will obtain great wisdom.

Oh great, compassionate Avalokitesvara Bodhisattva!

I pray to you to shelter me in your compassionate cloud;

I would like to learn your spirit of benefiting and relieving all beings:

To observe the needs of all beings through compassionate eyes;

To listen to the suffering of all beings with attentive ears;

To comfort the vexations and anxiety of all beings with wonderful words;

To soothe the wounds of all beings with both hands.

Oh great, compassionate Avalokitesvara Bodhisattva!

I pray to you to illuminate us with your light of wisdom:

I will assist all beings through joyous giving;

I will convert and guide the stubborn into the Truth

by cooperating with and adapting to them;

I will provide people with convenience through beneficial conduct;

I will help people to be happy through loving words.

Oh great, compassionate Avalokitesvara Bodhisattva!

I would like to take your liberation and ease as a model.

From now on:

I will distance myself from contrary and delusive ideas
To contemplate the ease of the individual;

I will distance myself from discrimination and personal conjecture
To contemplate the ease of circumstances;

I will distance myself from attachment and entanglement
To contemplate the ease of affairs;

I will distance myself from the five desires and the trouble of the world
To contemplate the ease of the mind.

Oh great, compassionate Avalokitesvara Bodhisattva,
Please accept my sincerest prayer!

Oh great, compassionate Avalokitesvara Bodhisattva,
Please accept our sincerest prayer!

Namo Avalokitesvara Bodhisattva!

Request to the Supreme Compassionate One

Praise to the beautiful four-armed lord of the world,
 Sublime embodiment emanating from the unity of all the victorious ones of
 the three times;
 Possessor of all knowledge and holder of the lotus,
 Your immaculate feet beautifully ornament my crown.

May the karmic pollution of myself and others be washed away
 by the cool tear of your compassion, great loving protector,
 Sole refuge of pitiful, transmigrating beings who have no guide.
 You generated bodhicitta first and then reached the extreme limit.

O merciful one, please behold with your compassionate eye
 The beings of the evil-gone, caught in realms difficult to escape,
 Experiencing the individual results of evil actions,
 As hell beings or pretas, amongst animals, asuras, and so on.

Behold with compassion the thoughtless ones who return empty handed;
 even their high rebirth was without meaning.
 Their human bodies were so rare and fragile, but their lives were consumed
 only in suffering.
 Amidst their endless actions the lord of death arrived.

Behold with compassion tough-skinned beings like me
 Who maintain a religious manner but do not achieve the great meaning,
 Being overwhelmed by attachment, hatred, and the eight worldly concerns,
 Without having subdued our minds by observing cause and result.

With compassion, please lead those without refuge on the path.
 For when their vision of this life fades,
 The vision of their self-created karma arises as the enemy in the bardo,
 And they are taken on a precipitous route by Yama's messenger.

Look upon us with compassion, O Lama Chenrezig,
 Mother attached by compassion to all sentient beings,
 Who is the special sole refuge of the Snow Land.
 May I and all others quickly attain your state of enlightenment.

Author's colophon:

I, Pu.lha, who bears the name 'incarnate lama' made retreat of the supreme Compassionate One when I was fifteen years old. Because many bad appearances arose as objects of mind, with devotion I wrote this request. By this, may the prayers of all parent sentient beings be instantly fulfilled.

Colophon:

This text was composed by the root guru of Trulshik Rinpoche when he was in his late teens. It was translated at Lawudo, Solo Khumbu, in 1997 during the Nyung Ne by Lama Zopa Rinpoche together with Ven. Losang Gyaltzen.

Perfectly Gathering the Qualities of Avalokitesvara, from Mind Training -
The Great Collection

Whosoever aspires to attain full enlightenment swiftly
should not train in many practices.

What is the sole practice should they undertake?

It is great compassion.

For whosoever possesses great compassion
holds all the teachings of the Buddha in his palm of his hand.

He shall achieve these without effort and without exertion.

In brief, great compassion is the root of all the teachings.

The Song of Compassion, by Shabkar

Avalokiteshvara, mighty Great Treasure of Compassion,
From my heart I invoke your blessing.
By this blessing, may compassion be born in my mind
And in the minds of all beings under the sky.

If a man has compassion, he is a buddha;
Without compassion, he is a Lord of Death.

With compassion, the root of Dharma is planted;
Without compassion, the root of Dharma is rotten.

One with compassion is kind even when angry;
One without compassion will kill even as he smiles.

For one with compassion, even enemies will turn into friends;
Without compassion, even friends turn into enemies.

With compassion, one has all Dharmas;
Without compassion, one has no Dharma at all.

With compassion, one is a Buddhist;
Without compassion, one is worse than a heretic.

Even if meditating on voidness, one needs compassion as its essence.
A Dharma practitioner must have a compassionate nature.

Compassion is the distinctive characteristic of Buddhism.
Compassion is the very essence of all Dharmas.

Great compassion is like a wish-fulfilling gem.
Great compassion will fulfill the hopes of self and others.

Therefore, all of you, practitioners and lay people,
Cultivate compassion and you will achieve buddhahood.

May all men and women who hear this song
With great compassion benefit all beings!

Selections from Chanting From the Heart, the Plum Village Chanting Book,
by Thich Nhat Hanh:

Awakening the Source of Love,

and,

From The Blessing Ceremony

Praising the Bodhisattva of Compassion

Homage to the Bodhisattva Who Refreshes the Earth

Awakening the Source of Love

We bow respectfully to Avalokiteshvara,
 to your great vow always to be there for all beings,
 your capacity to look deeply at the world with compassionate eyes,
 listen deeply to understand and to relieve suffering,
 and with your holy willow branch, to sprinkle the nectar of immortality,
 cleansing my mind from all impurities.

I vow to take refuge in you with all my heart

Respectfully, I offer you my vow in thousands of words:

Namo Avalokiteshvara, I vow to look deeply into the Five Skandhas.

I vow to see the true nature of emptiness.

I vow soon to reach the shore of awakening.

I vow to overcome all obstacles.

I vow to take the boat of Perfect Understanding.

Namo Avalokiteshvara, I vow to be present in all three bodies.

I vow to realize the fruits of liberation.

I vow to cultivate great compassion.

I vow to understand deeply the Tathagata Store.

I vow to purify my mind.

Namo Avalokiteshvara, please help me get out of the abyss of craving.

Please help me dissolve the worries of my mind.

Please give me skillful means.

Please help me build Sangha.

Please help me transform my anger and hatred.

Please help me uproot my ignorance.

Please help me hold the high torch of right faith.

Please give me the clear eyes of understanding.

Namo Avalokiteshvara, please place in my hand the golden lotus.

Please allow me to see the Dharma Body.

I vow to build brotherhood and sisterhood.
 I vow to show gratitude to my spiritual lineage.
 I vow to practice loving speech.
 I vow to look with loving eyes.

Namo Avalokiteshvara, I vow to practice deep listening

I vow to live mindfully and with clarity.
 I vow to realize meditative concentration.
 I vow to walk mindfully night and day.
 I vow to abide peacefully in the ground of reality.
 I vow to cultivate the five kinds of eyes, and the six miraculous powers.

Namo Avalokiteshvara,

Please come with me to the war zones to stop the killing and bombing.
 Please walk with me to the places of sickness and suffering,
 bringing compassionate nectar and medicine.

Please walk with me to the realm of the hungry ghosts,
 bringing the Dharma food of understanding and love

Please walk with me to the realm of hell
 in order to cool the heat of afflictions.

Please walk with me to places of conflict
 in order to remove hatred and anger
 and help the source of love to flow again

Homage to the Bodhisattva of Great Compassion

From the Blessing Ceremony

Introductory verse

On the tip of the willow branch is the supreme nectar.
 When one drop falls, it fills the ten directions,
 and puts an end to countless afflictions.
 It has the power to purify.

Homage to the Bodhisattva Who Refreshes the Earth.

Praising the Bodhisattva of Compassion

The nectar of compassion is seen on the willow branch
 held by the Bodhisattva.
 A single drop of this nectar is enough to bring life
 to the Ten Directions of the Cosmos.
 May all afflictions of this world disappear totally and
 may this place of arriving home be completely purified
 by the Bodhisattva's nectar of compassion.

Homage to the Bodhisattva Who Refreshes the Earth.

From the depths of understanding,
 a flower of great eloquence blooms:
 The Bodhisattva stands majestically
 upon the waves of birth and death, free from all afflictions.

Her great compassion eliminates all sickness,
 even those once thought of as incurable.

Her wondrous light sweeps away all obstacles and dangers.
 Her willow branch, once waved,
 reveals countless Buddha Lands.

Her lotus flower blossoms as a multitude of practice centres.
 We bow to her.
 We see her true presence in the here and the now.

We offer her the incense of our hearts.

May the Bodhisattva of Deep Listening embrace us all
 with Great Compassion.

Namo 'valokiteshvaraya
 {Homage to Bodhisattva Avalokiteshvara}

On the willow branch, the clear water of compassion
 Falls on all three chiliocosms.
 Its empty nature and its Eight Virtues
 Are the salvation of gods and humans.
 They make the Dharma realms brighter and more expansive.
 They put an end to animosity and anger,
 Changing a blazing fire into a cool lotus lake.

Homage to the Bodhisattva Who Refreshes the Earth

Holding the willow branch,
 sprinkling the nectar of true compassion,
 destroying heat,
 cooling and refreshing the world of humans
 by listening deeply and coming to help all beings,
 and by teaching the Dharma,
 the Bodhisattva's love and compassion are unshakable.

Her appearance manifests freedom and uprightness.
 She responds wherever there is a need.

No appeal for her help fails to succeed.
Now we, your disciples,
with right faith and calm mind,
recite the gatha for the consecration of this most pure water...

On the tip of the king's pen,
water becomes the compassion of true clemency.
On the willow branch,
it becomes the clear refreshing balm of highest compassion.
Only one drop of the water of compassion is needed,
and the Ten Directions are completely purified.

Namo 'valokiteshvaraya!

Homage to Bodhisattva Avalokiteshvara!

The Sutra of the Bodhisattva Avalokiteshvara

Avalokiteshvara,
perceiver of the cries of the world,
takes refuge in Buddha,
will be a buddha,
helps all to be buddhas,
is not separate from Buddha, Dharma, Sangha -
being eternal, intimate, pure, and joyful.

In the morning, be one with Avalokiteshvara.
In the evening, be one with Avalokiteshvara,
whose heart, moment by moment, arises,
whose heart, moment by moment, remains!

The Ten-Line Longevity Sutra of Guan Yin

Translation by John Szabo

1. Guan Shi Yin,
2. praying to Buddha,
3. is caused by the Buddha,
4. and causes the Buddha.

5. The Enlightened One, the Teachings
and the Community of Followers bring
6. Permanence, Happiness, Self-nature
and Purity, the Four Gifts of Enlightenment.

7. In the morning, be mindful of Guan Shi Yin,
8. in the evening, be mindful of Guan Shi Yin.

9. This mindfulness continually arises in my mind,
10. this mindfulness never departs from my mind.

According to traditional teachings, the recitation of this sutra brings long life to the practitioner, through the power of Guan Yin.

The first four lines of this short scripture reminds us of the doctrine of interdependent causation: the teaching that tells us that nothing has an essential nature on its own, only in relationship to others. Guan Yin can not be Guan Yin without the Buddha (not only the historical person, but the universal essence of Enlightenment), and the Buddha can not be Buddha without Guan Yin.

We tend to think of ourselves as isolated beings, but the truth is, we need others in order to be ourselves. This ancient teaching also has environmental connotations – if our existence is dependent on everything else around us, we need to look out not only for people, but also for plants and animals on our planet.

After this the sutra confirms that the Three Jewels (Fa-Fo-Seng in Chinese, Buddha-Dharma-Sangha in Sanskrit, Enlightened One-Teachings-Community of Followers in English) help us achieve Enlightenment, which is manifested in four ways: Permanence, Happiness, Self-nature, and Purity. Right now our state is Impermanent, Not Happy, No Real Self-nature, and Impurity. At least, that is what the illusions that we create make us experience...

The last four lines instruct us to focus our minds on Guan Yin, as a way to reach this enlightened state. One of the ways to interpret this is to try and see Love and Compassion in all things – even in painful, and seemingly unjust situations. After all, Love and Compassion is what Guan Yin is all about. By cultivating mindfulness on Her, and realizing that She truly is present in everything, we can gain a higher, and happier perspective on life.

A Prayer to Kuan Shih Yin P'usa, by Kuan Ming

{Here is a prayer which many Kuan Yin devotees will appreciate. It should be read paragraph by paragraph mentally, and then contemplated upon}

Namo Kuan Shih Yin P'usa

Out of the great compassion of the Buddha Amitabha, from his pure Dharma Body, you appear in a faultless and crystal pure body of white light.

Due to this glorious birth, the worlds of beings benefitted. With compassionate eyes you look upon all sentient beings, to render them help, give them hope and save them from damnation. You gave to the world the Great Path of Compassion which is, in actuality, the Path to Liberation.

Since then countless great ones who pursued this wonderful Path have been saved from the rounds of birth and rebirth. This great Path is before me right now and I am indeed the fortunate one. I wish to show my gratitude and pray that I too may successfully tread your Path so as to illuminate my mind, freeing it from delusion.

To you, Kuan Shih Yin, Great Bodhisattva, I bow. I shall always hold dear your name and recite your great mantra of salvation:

Om Mani Peme Hung

I pray that there will be peace and harmony in my country and in all the world. I pray that evil may be overcome by good, for the happiness of those who are in every state of suffering, and for the ending of all disasters in the world.

Please accept my offerings of incense, flowers, fruits, prayers, and the merits of the recitations of the Great Compassionate Dharani and the Heart Sutra

as a mark of my love and gratitude for your Great Compassion for having shown me the way:

Homage to You, O Great Merciful One.

Homage to Shakyamuni Buddha, Amitabha Buddha, and to all the Buddhas of the ten directions.

Through these Great Victorious Ones, the Path to Nirvana is known which puts an end to all samsaric sufferings. Out of love and gratitude and wisdom, I shall henceforth take refuge in the Tree Jewels, realise and confess my faults, practise the Precepts, observe the Bodhisattva Vows and perfect the Six Paramitas.

I pray for your blessings to ensure that I shall always be on your Great Path of Compassion in this and every life-time, until Buddhahood has been won.

May all sentient beings be blessed by your saving powers and be happy for all eternity. Kindly help their seed of enlightenment to bud and blossom so that its beauty may fill the universe.

Namo Kuan Shih Yin P'usa!

Homage to you, Kuan Shih Yin P'usa!

From The Great Compassion Repentance Service

Great Compassionate Avalokitesvara,
 I pray you will guide me with your great vows.
 I pray you will awaken me with your compassionate undertaking.
 May I possess your fearless and complete enlightenment:

If I confront malicious people, may their malice be reformed.
 If I confront violent people, may their violence be pacified.
 If I confront those of evil and different views, may they be enlightened.
 If I confront the ignorant, may they be granted great wisdom.

Great Compassionate Avalokitesvara.
 I pray you will envelope me with your compassionate cloud.
 I pray to realize your spirit of benefiting and relieving all beings.
 To identify the needs of all beings through compassionate eyes.
 To listen to the sufferings of all beings with attentive ears.
 To comfort the frustrations and anxieties of all beings with soothing words.
 To heal the wounds of all beings with gentle hands.

Great Compassionate Avalokitesvara.
 I pray you will illuminate us with your light of wisdom.
 I pray I will be able to assist all beings through joyous giving.
 I pray I will be able to awaken and guide the stubborn and obstinate
 through cooperative respect.
 I pray I will be able to provide people with expediency through benevolent
 care.
 I pray I will be able to provide people with happiness through words of
 loving-kindness.

Great Compassionate Avalokitesvara.
 I pray to adopt your deliverance and non-hindrance as my model.

From this day forth:

I will distance myself from perverted and delusive thoughts, and contemplate freedom amongst humanity.

I will distance myself from discrimination and speculation, and contemplate freedom amidst my surroundings.

I will distance myself from attachment and entanglement, and contemplate freedom within circumstances.

I will distance myself from the five worldly desires, and contemplate freedom of heart and mind.

Great Compassionate Avalokitesvara,
please accept my sincerest prayer.

Great Compassionate Avalokitesvara,
please accept my sincerest prayer.

The Universal Door Chapter from the Lotus Sutra

Buddha of ten thousand beautiful aspects
Please may I ask you this question
Why did they give that Bodhisattva
The name Avalokita?

The world honoured one, adorned with all beauties
Made this reply to Aksayomati
It is because the actions due to deep aspirations
Can reach 10,000 different places

The aspirations as wide as the oceans
Were made countless lives before
She has already attended billions of Buddhas
And made her great aspiration pure by mindfulness

Whoever says her name, whoever sees her image
With mind perfectly collected and pure
That person shall be able to overcome
The sufferings of all the worlds

If anyone of cruel intent
Should push you into a pit of fire
The name of Avalokita said in mindfulness
Will make that pit of fire a refreshing lake

Adrift on the waters of the great ocean
In great danger from the monsters of the deep
The name of Avalokita said in mindfulness
Will save you from drowning in the storm waves.

Standing on the top of Mount Meru
Should people want to push you down
The name of Avalokita said in mindfulness
You are safe, not even a hair of your body is in danger.

Encircled and assaulted by pirates
Holding swords to wound and kill
The name of Avalokita said in mindfulness
The sword blades will break in small pieces

Imprisoned or in iron chains
Hands and feet placed in a yoke
The name of Avalokita said in mindfulness
Will release you into freedom

In the case of poisoning, being cursed or bewitched
Putting us in great danger
The name of Avalokita said in mindfulness
Will build our ability to withstand

If a fierce and cruel yaksha
A poisonous naga or an unkind spirit
The name of Avalokita said in mindfulness
Will prevent them from doing you any harm

With fierce wild animals all around you
Of terrible tusks and claws
The name of Avalokita said in mindfulness
Will make them run far away

The poisonous snake or scorpion
The fire filling a room with smoke
The name of Avalokita said in mindfulness
Just that sound will send them away

Lightening, thunder and dark clouds
Hail pouring down in torrents
The name of Avalokita said in mindfulness
In a short time they will come to an end

Living beings in great distress
Oppressed by measureless suffering
The wonderful power of her understanding
Will rescue them in ten thousand different ways

Her miraculous power lacks nothing
The wisdom of her skilful means extends widely
There is no place in the ten directions in all the worlds
Where she does not appear

The paths to suffering realms
The hells the hungry spirits or the animals
The pain of birth, old age, sickness and death
Bit by bit they are purified and ended

Look of truth, look of purity
Look of unlimited wisdom
Look of love, look of compassion
The look that should be permanently honoured and practised.

Look of immaculate light and purity
The wisdom light which destroys darkness
Which masters disaster, fire and wind
And illumines the whole world

Heart of Compassion like the roll of thunder
Heart of Love like the gentle clouds
Water of nectar raining down
To put out the fire of afflictions

In the courtroom and the place of lawsuits
Where the military cause fear
The name of Avalokita said in mindfulness
Will cause enemies to become friends

The sound of wonder, the sound which observes the cries of the world
The supreme sound, the sound of the rising tide
The sound which goes beyond the sound of ordinary life
We should be permanently mindful of all of these

Every moment of mindfulness without doubt
The purity of the being of Avalokita
Is the place where we need to take refuge
In times of danger and the suffering of death

Let us bow deeply to one
Who has laid the causes for every possible happiness
Who looks on the world with eyes of love
Whose ocean of well-being cannot be measured.

Namo Avalokitesvaraya (3 times)

The Great Compassion Dharani

Dai Hi Shu

Adoration to the three treasures-
Buddha, Dharma, and Sangha!

Adoration to Avalokitesvara, the Bodhisattva Mahasattva,
the Bodhisattva of Compassion!

Adoration to the one who removes all fear and suffering!
Having adored Avalokitesvara Bodhisattva,
may we now recite this glorious dharani which purifies all beings,
which fulfills the wishes of all beings.

Hail to the Bodhisattva Mahasattva who embodies the Trikaya,
who has the transcendental wisdom.

Hail to the Bodhisattva Mahasattva who continues to save all beings
without defilement in his mind.

Hail to the Bodhisattva Mahasattva who sustains the highest,
the most complete wisdom and who is free from all impediments.

Hail to the Bodhisattva Mahasattva whose deeds reveal the fundamental
purity of all beings.

Hail to the Bodhisattva Mahasattva,
who wipes away the three evil delusions - greed, anger, and folly.

Quick, quick! Come, come! Here, here!

A joy springs up in us.

Help us to enter into the realm of great realization.
Avalokitesvara Bodhisattva, Bodhisattva of Compassion,
guide us to spiritual contentment.

Accomplishment, accomplishment!

Having testified to the freedom and compassion of the mind of
Avalokitesvara,
Having purified our own body and mind,

Having become as brave as a lion,
Having become manifest into all beings,

Having attained to the Wheel of Dharma and the Lotus Flower,
we can now save all beings without hindrance.

May the understanding of the mysterious nature of Avalokitesvara
prevail forever, ever and ever.

Adoration to the three treasures –
Buddha, Dharma, and Sangha!

Adoration to Avalokitesvara, the Bodhisattva Mahasattva,
the Bodhisattva of Compassion!

May this dharani be effective.

Hail!

Adapted from a prayer by Chandrakirti

Avalokiteshvara

Look upon me with the light of your pure wisdom

Encompass me with your enlightened activity

I pray

Allow the cooling waters of your compassion to fall upon me...

Heal me with your skillful medicine...

Herein lies a request for blessings through lamentation to the Lord of the World, Avalokiteshvara, composed by the Master Chandrakirti

I prostrate to the all-mighty Bodhisattva Chenrezig

Arya Chenrezig, the great compassionate one,
 Your perfect body the color of a stainless conch
 Beautified by a pure, luminous moon disk
 Like a thousand rays of sun shining in the sky
 Overshadowing the brilliant light of the dakas
 Renowned as the teacher and guide of the beings of the three realms of existence
 You are the single friend of all migratory beings,
 Loving compassion protector deity, please consider me

I, from beginningless time
 Have wandered in cyclic existence, on mistaken and abandoned paths
 Erring due to mistakes and non-virtues of the past
 I deeply regret and feel sorrow for all of my misdeeds

By the force of my egotistical actions
 I am sinking within the ocean of cyclic suffering,
 The blazing fire of anger burning my mind
 The accumulated darkness of ignorance obscuring my wisdom...

My consciousness is submerged within the ocean of attachment
 The mountain of great pride forces me down to the lower realms
 The swirling winds of jealousy distract me in samsara
 I am bound by the tight knots of egotistical view

Fallen into this pit of desire, like a well of burning coals
 The mire of violent suffering falls like rain
 The fire element, the scorching sun, burns from above
 The water element, the moisture of the earth, brings cold from below

Outside the bitter cold burns
Raging winds terrorize me to the depths of my heart

This suffering is intensely difficult to bear-
I ask you - How can you restrain yourself?
All of this suffering I have confronted
Never abandoning aspiring faith for you, Supreme Arya
Noble protector, how could you ever think not to benefit beings?

Loving protector, won't you show me your compassion?
Miserable by reason of birth, I am weary of karma
Though despondent from fatigue, the force of karma cannot be changed
Its impetus is like a stream of water
And, like a hurricane, the power of karma is extremely difficult to reverse
These hardships are so difficult to even express...

My body, speech, and mind come under the command of non-virtue
By the force of the fierce burning fire of negative karma
The miserable result of consciousness arises
If the aggregate- this body of illusion- cannot bear this
O Loving protector Chenrezig, how can you bear it?

When I seek to see the Compassionate One's face
Luminous like the sun, lustrous like the moon
I cannot see with these eyes, so afflicted
by the eye-disease of beginningless ignorance
Protector of the world, where are you now?
Where are you?

Unable to tolerate this terrible suffering
Reeling from the panic of extreme terror and fear
I utter this longing lamentation
A miserable, desperate plea for help
O my Loving protector Chenrezig, how can you bear it?

When, at the time of death, I change my body
 I will be separated from friends and relatives,
 and taken by the Lord of Death
 My worldly relatives will not want to let me go
 but due to the power of karma, I must be taken alone
 If, at that time, no refuge exists for me
 Will you, loving protector, merely dismiss me into samsara?

A being like me, oppressed by karma
 Due to wrong prayers from beginningless time
 Has not yet been released from the three realms, this place of samsara
 As many times as I have taken rebirth over countless eons
 Taking countless bodies which fell apart
 If I collected the flesh and bones they would fill the world
 If I collected the pus and blood it would equal the great ocean-
 But if I consider what remains of my karma, it is beyond thought,
 inexpressible...

Among all of my possibly existent countless rebirths
 If there had been only one in which I had completed a single action
 towards the unsurpassable purpose of enlightenment
 From doing only that, there would have been some meaning
 But although I have passed through the three realms countless times
 All of my actions up to now have been a completely meaningless waste

Karma is powerful, and due to the great force of the afflictions
 Beings like me take bodies of flesh and blood and wander in samsara -
 Caught in the wretched misery of this prison of existence

Due to my wrongdoings all of this fierce, inexhaustible suffering
 All that rises from my own actions-
 I request you, with your great compassion, to cut this continuum
 And destroy the winds of affliction and karma

As I wander perpetually in the darkness of ignorance
 By the power of the winds of affliction and karma
 Can't you see with the rays of your lamp of wisdom?

Since I cannot endure the results of my wrong actions
 Won't you carry out your compassionate enlightened activity?

Since I suffer the sickness of the three poisons, so difficult to bear
 Won't you heal me with the skillful medicine of compassion?

Since I plummet from the cliff of wrong views
 Won't you catch me with your compassionate hand?

Since I burn in the great suffering fire of karma
 Won't you allow the cooling continuum of the water of your compassion to
 fall upon me?

Once I have purified my karma in the three realms of cyclic existence
 And obtained my goal
 At that time your great compassion will be of no benefit to me

{Now is the time for you to act}

If you disregard the karmic propensities of sentient beings like myself
 Who is your compassion for?
 To you, supreme tamer of beings, endowed with the power of great
 compassion
 Please don't be careless, indifferent or lazy now- look upon me!
 Compassionate victor, from your heart, look upon me!

Translated by the Venerable Yangsi Rinpoche with Tenzin Namdrol at Deer
 Park Buddhist Center, Madison, Wisconsin, August 2001, lightly edited

A Prayer from A Meditation on One Thousand Armed Chenrezig

O Arya Compassionate-eyed One
Who is the treasure of compassion,
I request you, please listen to me

Please guide myself, mothers and fathers,
In all six realms to be freed quickly
From the great ocean of samsara.

I request that the vast and profound
Peerless awakening mind may grow.

With the tear of your great compassion,
Please cleanse all karmas and delusion.

Please lead with your hand of compassion
Me and migrators to fields of bliss.

Please Amitabha and Chenresig,
In all my lives be virtuous friends.

Show well the undeceptive pure path
And quickly place us in Buddha's state.

Prayer to Chenrayzig, the Buddha of Compassion, by King Songtsen Gampo

English translation and Commentary by Lama Thubten Choedak

Namo Lokishvaraya

O Mighty Ruler of the World, watch upon us with your Compassion
Reverend Lord, Treasure of Compassion, be our protector and refuge.

Most Exalted Chenrayzig, I pray to you.

Chenrayzig, guide and liberate us from the great and boundless ocean of Samsara.

When we clouded by the darkness of ignorance and misunderstanding,
Chenrayzig, be torch to dispel it.

When we are inflamed with hatred like fire against enemies,
Chenrayzig, be a stream of water to pacify it.

When we caught up in attachment to our relatives as if in a whirlpool,
Chenrayzig, enable us to realize the nature of existence.

When we are tied by the knots of miserliness to wealth,
Chenrayzig, help us to develop generosity.

When this body is afflicted by the diseases of the four elements,
Chenrayzig, be the king of physicians.

When we are tormented by terror and fear at the moment of death,
Chenrayzig, encourage us by showing your face.

When we wander in the narrow abyss of the Bardo without a friend,
Chenrayzig, help us to recognize you as our friend.

When we have to go alone among many,
Chenrayzig, guide us to the Pure realms.

When we experience the sufferings in the Karmic Womb,
Chenrayzig, manifest the mansion of light to us.

When I possess the body of an ignorant child,
Chenrayzig, be my supreme guide and friend.

When praying and meditating upon our crown,
Chenrayzig, be our root master.

When relying upon you by meditating upon the lotus in our hearts,
Chenrayzig, be our supreme tutelary deity.

When we face external and internal obstacles and interruptions,
Chenrayzig, be our guide to overcome them.

When we suffer from hunger and thirst,
Chenrayzig, bestow on us whatever accomplishments we wish.

Death will inevitably occur as a result of birth,
Chenrayzig, foretell out future.

As we pray to you with distinct recitation of the Six-syllables,
Chenrayzig, look upon us continuously with your compassion.

OM MA-NI PAY MAY HUNG OM MA-NI PAY MAY HUNG OM MA-NI
PAY MAY HUNG

(Repeat as many times as possible)

Chenrayzig, may we quickly attain the supreme Buddhahood through the merit of this prayer.

Commentary

Prayers have always played an important role in religious traditions throughout history. In fact, it is wholehearted prayer that influences ones spiritual growth. However, most religious traditions present prayers to an external god for help. Buddhists do not believe in a god as the creator, but they strive to develop the inner potential that can be awakened through various skilful means. The historical Buddha is recognized as an ideal example of a being who obtained Enlightenment.

The Chenrayzigh prayer is a form of meditation used to awaken ones mind from the darkness of ignorance which makes us selfish, ill-tempered and greedy. These are the negatives aspects of ones mind that cause all problems. The aim of the prayer is to cultivate universal love and compassion so that one can be awakened to recognize the true nature of ones mind. Prayer enables practitioners to transcend limitations through generating love and concern for other beings. This prayer was extracted from the collected works of Songtsen Gampo (? - 650 A.D.) who is believed to be an emanation of Chenrayzig, the Buddha of Compassion.

Prayers from the Chenrezig Sadhana

Prayers of Refuge and to generate bodhicitta

From this moment until the Heart of Enlightenment is reached, I and all sentient beings as limitless as the sky go for refuge to all the glorious Holy Lamas; we go for refuge to all the Yidams, the Dieties gathered in the Mandalas; we go for refuge to all the Buddhas, those that have conquered and gone beyond; we go for refuge to all the Supreme Dharma; we go for refuge to all the Noble Sangha; we go for refuge to all the Dakas, Dakinis, Protectors and Defenders of Dharma who possess the eye of Transcending Awareness.

To the Buddhas, Dharma, and Supreme Assembly I go for refuge until Enlightenment. May I, through merit gained by gifts and so on, accomplish Buddhahood for the sake of all beings.

Homage

Lord, whose white body is not clothed by fault, whose head is adorned by a Perfect Buddha, who looks upon all beings with Eyes of Compassion, to you Chenrezig I pay homage.

The Seven-Branch Prayer

To the Sublime One, the Mighty Chenrezig, to the Buddhas and their Sons, who reside in the ten directions and the three times, with complete sincerity I pay homage.

I offer flowers, incense, butter-lamps, perfume, food, music, and other real and imaginary offerings and so on, and beseech the Noble Assembly to accept them.

I confess all the unskillful actions caused by the power of conflicting emotions, the ten unvirtuous deeds and the five sins of limitless consequence done from beginningless time until now.

I rejoice in the spiritual merit of whatever virtue Sravakas, Pratyeka Buddhas, Bodhisattvas, and ordinary beings gather throughout the three times.

I pray that the Dharma Wheel of the Mahayana, Hinayana, and of the Teachings common to both be turned in accordance with the wishes and aptitudes of beings.

I beseech the Buddhas not to pass into Nirvana as long as samsara is not emptied, but to look with compassion upon sentient beings who wallow in the ocean of suffering.

May whatever merit I have accumulated be the cause for the Enlightenment of Beings; may I quickly become a splendid leader of beings.

Prayer to Chenrezig I

I pray to you Lama Chenrezig. I pray to you Yidam Chenrezig. I pray to you Perfect Noble Chenrezig. I pray to you Lord Protector Chenrezig. I pray to you Lord of Love Chenrezig. Great Compassionate Victor, please hold us with your compassion, numberless beings who wander in endless samsara experiencing unbearable suffering. There is no other refuge than you, Protector! Please bestow the blessing to obtain omniscient Buddhahood.

The Six-Realm Prayer, by Tang tong Gyalpo

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of anger, are born as hell beings and

experience the suffering of heat and cold. May they all be born in your presence, Perfect Diety. OM MANI PADME HUNG

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of greed, are born in the realm of pretas and experience the suffering of hunger and thirst. May they all be born in your perfect realm, the Potala. OM MANI PADME HUNG

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of stupidity, are born as animals and experience the suffering of dullness and stupidity. May they all be born in your presence, Protector. OM MANI PADME HUNG

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of desire, are born in the human realm and experience the suffering of excessive activity and constant frustration. May they all be born in the Pure Land of Dewachen. OM MANI PADME HUNG

(This prayer, the vajra words of prayer to the Sublime Chenrezig, was composed by the Mahasiddha, Tang tong Gyalpo, who remembered them from a previous incarnation when he had been the monk Pema Karpo, who addressed this prayer one-pointedly to the Sublime Chenrezig while doing the Nyung Ne practice from his twentieth to his eightieth year.)

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of jealousy, are born in the realm of the demi-gods and experience the suffering of fighting and quarreling. May they all be born in your realm, the Potala. OM MANI PADME HUNG

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of pride, are born in the realm of the gods and experience the suffering of change and falling. May they all be born in your realm, the Potala. OM MANI PADME HUNG

Prayer to Chenrezig II

Wherever I am born may my deeds, by equalling Chenrezig's, liberate beings from impure realms and spread the perfect sound of the six syllables in the ten directions. Through the power of praying to you Perfect Noble One, may beings who I am to discipline pay the greatest attention to action and result, and diligently practice virtue and the Dharma for the benefit of beings.

(Meditate like this as you recite the mantra.)

OM MANI PADME HUNG

Dedication Prayer

Through this virtue, may I quickly achieve the realization of Mighty Chenrezig and may I bring every single being to that same state.

Through the merit of reciting and meditating may I and every being to whom I am connected, when these imperfect forms are left behind, be miraculously born in Dewachen. May I then immediately cross the ten levels and send out emanations for the benefit of others.

Through this virtue, may all beings perfect the accumulation of spiritual merit and awareness. May they attain the Two Supreme Bodies which arise from merit and awareness.

Bodhicitta is precious; may it arise in those who have not cultivated it. In those who have cultivated it, may it not diminish; may it ever grow and flourish.

The Prayer Liberating Sakya from Disease

All sentient beings equal to space go for refuge to the precious Guru-Buddha. We go for refuge to the Buddha, we go for refuge to the Dharma, and we go for refuge to the Sangha.

We go for refuge to the assembly of Gurus, meditational deities, dakas and dakinis. We go for refuge to the empty clarity of our own minds, the Dharmakaya.

Recite these verses as many times as you are able.

Then recite the mantra OM MANI PADME HUM hundreds of times, as many as you are able.

Then:

May all the diseases that sadden the minds of sentient beings and that result from karma and temporary conditions, such as the harm of spirits, illnesses and the elements, not occur in the realms of the world.

May whatever suffering that comes from life-threatening diseases - which, like a butcher leading an animal to be slaughtered, separate the body from the mind in a mere instant - not occur in the realms of the world.

May all embodied beings be unharmed by acute, chronic and other infectious diseases, the mere sound of whose name terrifies beings as though they were placed inside the mouth of Yama, the lord of death.

May all embodied beings be unharmed by the 80,000 classes of harmful interferers, the 360 evil spirits that harm suddenly, the 424 diseases and so forth.

May whatever suffering that comes from disturbances of the four elements, depriving the body and mind of every pleasure, be totally pacified, and may the body and mind have radiance and power and be endowed with long life, good health and well-being.

By the compassion of the Gurus and Triple Gem, the power of the dakas and dakinis, the Dharma protectors and guardians, and by the strength of the infallibility of karma and its results, may these many dedications and prayers be fulfilled as soon as they are made.

Colophon:

Once an epidemic was spreading from one person to another at the great monastery of the Glorious Sakya (tradition). Whatever the mantric masters tried – effigies, tormas, medicines, mantras, protection amulets, and so forth – had no effect, and the monastery was in danger of annihilation. At that time the master Mahasiddha (T'ang T'ong Gyalpo) performed the 'Space' refuge, recited a number of Manis, and proclaimed this prayer called 'Attainment', during which the entire epidemic immediately ceased in dependence upon its performance. Thereby, it became renowned as the vajra speech radiating masses of clouds of blessing entitled 'The Prayer Liberating Sakya from Disease'.

Sarvamangalam.

May all be auspicious.

Bringing Forth the Rains of Happiness Well-Being

Homage to Ārya Lokeśvara

[1]

The compassion of all the conquering buddhas of the ten directions,
 numbering as many as the atoms of the countless worlds,
 as deep as an ocean and attached, completely attached to living beings,
 from which was born that perfect splendour of wonderful qualities
 renowned as Avalokiteśvara, the great guide,
 the jewel mountain upon whom we should all rely.
 To you I bow.

[2]

Upon a mandala replete with the light of the moon,
 your feet like pure lotus petals stand together
 in the centre of a pure and fresh lotus.
 In the work you radiate with perfect clarity like the moon when full.
 Seeing you, the heart is relieved of all pain,
 and great joy is spread everywhere.

[3]

Though your compassion is as cool as the touch of snow,
 it nevertheless burns away the hordes of demons.
 Though your wisdom is far beyond phenomena characterized by signs,
 mandalas of detailed elaboration nevertheless appear to it.
 Though you have crossed over samsara,
 you constantly show birth in the three realms.
 The wise are amazed at such illusion-like activities.

[4]

Permeating all phenomena,
 you are the orb of the sky on a clear autumn night,
 Relied upon constantly by all fortunate beings,
 you are the uncomplaining great earth.
 Dispelling the darkness of ignorance of the entire world,
 you are the blazing sun.
 Soothing the torment of the mind burned by anger,
 you are the moon.

[5]

You show the mandala of your beautiful face,
 like a fully bloomed white lotus.
 As white as rock crystal and a pure conch shell,
 you possess the beauty of youth.
 In the midst of limitless and vast clouds of offerings
 you enjoy magical play with the liberating goddess,
 radiant amid an entourage of countless sugatas,
 bodhisattvas, and wrathful deities.

[6]

All those who have fallen to the wretched states of being,
 tormented by the myriad sufferings brought on by fire, water,
 pernicious fortune, the wrath of kings, and the like,
 are drawn up one after the other by your rays of light,
 as if they were being bathed by the moon,
 and brought to enjoy the supreme bliss of the gods.

[7]

Your fragrant braids of hair tied up upon your head
blend with the blue light of the sky,
the mighty Buddha Amitābha sits beautifully in its centre
as your lineage crown.
Your right hand in the mudra of giving,
from whose fingertips constantly fall drops of white nectar
like shining pearls that soothe the torment of the hungry ghosts.

[8]

Your left hand resting upon your hip in graceful pose,
a beautiful and pure form prostrated to by Brahma,
Indra and other arrogant gods.
You are, therefore, the Mighty One of the World.
You reveal a thousand other hands adorned with mudras
of the wheel, the lotus, the arrow, the bow, and so on.
Possessing a thousand eyes, you show perfectly eleven beautiful faces.

[9]

To some you emanate as Siṃhanāda, the leader of the malicious nāgas,
and to others you are Amoghapāśa, Nīlakaṇṭha, and so forth.
At times, you are Hayagrīva,
the destroyer of hindrances and lord of the wrathful,
Sometimes, you are black Mahākāla,
and others who shatter the three worlds,
but your mind never strays from compassion.

[10]

The vast expanse of worlds that stretches throughout space knows no end,
and yet you emanate as many forms as there are living beings
in these worlds,
all of which is done without the thought to move even a single hair.
Like rain falling from the clouds, you have no deliberation.

[11]

You have left behind all words that do not in any way serve living beings.
Your unending melody of speech in tune with the mentality of each being
teaches pathways of Dharma greater in number than the drops in an ocean.
Those whose ears receive your speech will dwell perfectly within your
words.

[12]

Like the singing of a beautiful youth that blends with the sounds
of the many-stringed vina of the celestial musicians,
your words delight the mind, but will destroy the desires of the desirous.
Like the thunder that roars through the sky,
your speech resounds far and high,
and yet for those struck by fright,
their fear is at once reduced to mere words.

[13]

When you turn the wheel of the Dharma
in a voice of high and pure tones endowed with every quality
in order to liberate those wandering in samsara,
constantly trapped by unstable birth and death,
you have already perfected the features of the speech
of the buddhas of the past, present, and future.

Therefore, as master of peerless qualities of speech,
you are renowned as the guru of all worlds.

[14]

Living beings love themselves, and yet sometimes,
out of anger, they are intent on killing themselves.
You, however, constantly look upon living beings
as a mother would look upon her only child.
Long ago your mind cast away
even the tiniest thought of doing harm to others.
The love, therefore, that those like me have for themselves
cannot come anywhere near a fraction of your compassion.

[15]

Your never-ceasing peaceful gaze is as calming as being bathed
in the scented waters of camphor, sandalwood, and vetiver grass.
One part of your eyes is forever fixed on the six types of living beings,
and yet, your mind, resting in the dharmadhātu,
where all proliferation of experience and appearance has dissolved,
is constantly embraced by the supreme bliss, with all movement stilled.
To such a mind, I prostrate.

[16]

I pray that the rains of your nectar will cool the hot hells
where beings are burned alive by flames that blaze on all sides,
where murderous butchers surround and terrify them,
their mouths agape and their eyes red and staring,
where others are boiled like grains of wheat in vats of molten copper.
I pray that your warm touch protect those in the cold hells,
where flesh and bones are torn part by the cold.

[17]

I pray that you send forth the nectar rain of food,
 and clothing to hungry ghosts
 whose stomachs are the size of mountains,
 and yet whose throats are blocked,
 whose limbs are as thin as veins,
 whose bodies are emaciated and covered with dust,
 with sparks flying from their limbs where their joints rub together,
 for whom merely looking at water causes it to dry up,
 and who are constantly weary and tormented by thirst.

[18]

For animals who will even throw away their precious lives
 in pursuit of the tiny happiness of just a morsel of food,
 who have no way of developing virtue and reducing non-virtue,
 who are ugly in shape and colour, and consequently of low merit,
 I pray that you grant them the ability quickly to remember virtue,
 and that they will be able to live a life of happiness.

[19]

Even the delights and pleasures of the celestial king, Brahma,
 enjoyed within divine mansions that radiate with jewelled light,
 will one day, through the force of transience, fade away,
 and he too will plunge into the fires of hell,
 where even his bones and marrow will be burned away.
 The young gods who lie on the soft beds that bring pleasure to the touch,
 and who play and frolic in the beautiful pleasure gardens
 will one day drink boiling molten metal,
 and be dragged across ground strewn with sharp iron thorns.

[20]

Those that are high will quickly become lowly servants,
fit only to be kicked.

Like the flowers at the end of autumn,
this time of youth will soon fade.

Like enjoying a borrowed ornament,
this wealth will definitely disappear in time.

Like a flash of lightning, even my life appears only for a moment.

[21]

The world after this one is far from the one we are used to,
and it is I alone who must wander in its dense darkness.

And so it is that in this terrifying state of samsara
the deception of the mental afflictions will ultimately let us down.

I beg that you lift us with the hand of compassion from this ocean of
suffering.

[22]

It is true that the teachings of the Buddha are a tradition
well-established in this land surrounded by snowy mountains,
but most Dharma practitioners are shorn of the clothes of ethics,
and like naked wanderers, have abandoned all shame.

They befriend lay people, look toward them,
and engage in acts looked down upon by the wise.

Alas! the sun of the sacred Dharma has almost set between the mountains.

[23]

The powerful eagerly pursue their own desires,
fight among each other, and mistreat the weak.

The poor are constantly in servitude,

and cannot even find meagre food.
 In such a dreadful state of degeneration,
 if we were to be ignored by you, noble one,
 then what did your promise of the past mean?
 Who can your subjects turn to for refuge?

[24]

Even your name is blessed.
 Whoever hears it will be freed from fear.
 Those who keep your name in mind will reap fruit
 similar to performing devotions to countless buddhas.
 This has been taught by the great sage with words of truth,
 and so with great hope we make a prayer that you, great protector,
 who has left behind the mind that is distracted elsewhere,
 will rescue these desperate sentient beings.

[25]

I pray that all living beings devote themselves to the Three Jewels,
 that they have faith in cause and effect,
 and follow always the path of Dharma.
 I pray that with countless wrathful and peaceful magical emanations,
 all perfectly suited to the various types and merits of living beings,
 you bring to happiness to all dear friends
 who have fallen into this dreadful state of samsara.

[26]

May I, too, who have great devotion to you,
 have the stainless intelligence that knows the truth of the way things are,
 as well as a complete disenchantment with samsara,
 and may I strive over many lives to work for others with compassion.

May I attain the perfection of wisdom whose power will crush all māras,
 may I dwell in the ways of the pure and joyful Dharma,
 and nourish living beings over a long time.

[27]

I am one of low intelligence, but the milk lake of faith in my mind
 has risen up to produce these animated and beautiful white bubbles
 that is this garland of words of exultation and lament.

Whoever reads, hears, or recalls it,
 may they all be freed from the taints of wrong deeds,
 and be cared for in the Potala pure land
 by that great and supreme conqueror, Avalokiteśvara.

This praise and prayer to the noble lord of the world, that brings forth the
 rains of happiness and well-being, was composed by the Dharma teacher,
 and fully ordained monk of Śākyamuni Buddha, Losang Kalsang Gyatso
 (the Seventh Dalai Lama).

Translated (English), in accordance with the commentary of Könchok Jikmé
 Wangpo (first incarnation of Jamyang Shepa), by Gavin Kilty, January 2014.
 Posted by Wisdom Publications , 8 January 2014.

Prayer for Rebirth in the Pure Land of Amitabha

E MA HO

Wonderful Buddha of Limitless Light,
to his right the Lord of Great Compassion,
and to his left the Bodhisattva of Great Power
Surrounded by buddhas and bodhisattvas measureless in number -

Joy and happiness without limit
is this land called Sukhavati

May we be born there as soon as we pass from this life
Without taking birth anywhere else

Having been born there
May we see Amitabha's face.

May the buddhas and bodhisattvas of the ten directions
Give their blessing that the wishes expressed in this prayer
be accomplished without hindrance.

Brief Prayer to be Reborn in the Blissful Pure Land of Amitabha

Eh Ma Ho!

In the center is Amitabha, the marvelous Buddha of Boundless Light,
On his right side is the Lord of Great Compassion, Chenrezig,
And on his left is Vajrapani, the Lord of Powerful Means.
They are surrounded by limitless Buddhas and Bodhisattvas.
Immeasurable peace and happiness is this blissful Pure Land of Sukhavati.

As all beings pass from samsara,
May they be born there without taking samsaric rebirth.
May they have the blessing of meeting Amitabha face to face.

By the all the power and all the blessings
of the all the ten directions three times Buddhas and Bodhisattvas
May they attain this without hindrance.

A Dedication Prayer, by Lama Zopa Rinpoche

Due to this merit may we soon
Attain the awakened state of Chenrezig
That we may be able to liberate
All sentient beings from their sufferings.

May the precious bodhi mind
Not yet born arise and grow.
May that born have no decline
But increase forever more.

Due to the merit accumulated by myself and others in the past, present and future, may anyone who merely sees, hears, remembers, touches, or talks to me be freed in that very instant from all sufferings and abide in happiness forever.

In all rebirths, may I and all sentient beings be born in a good family, have clear wisdom, have great compassion, be free of conceit and devoted to our spiritual mentors, and abide within the vows and commitments to the spiritual masters.

In whatever guise you appear, O Chenrezig, whatever your retinue, your life span and pure land, whatever your name most noble and holy, may I and all others attain only these.

By the force of these praises and requests made to you, may all disease, poverty, fighting and quarrels be calmed. May the Dharma and all auspiciousness increase throughout the worlds and directions where I and all others dwell.

May the source of benefit and goodness, the doctrine, spread and expand.
May the beings upholding the doctrine have excellent health and may the

source of happiness and well-being for all embodied beings, the doctrine of the Buddha, always increase.